

See Margaret Gillet, *We Walked Very Warily: A History of Women at McGill*, Montreal, Eden Press, (1) 1981.

One of the most interesting aspect of Rosenberg's discussion lies in the details of the various women's professional and personal lives. Professionally, the problems of access and credibility were the most significant problems at the turn of the century. At the graduate level financial pressures as well as prejudice discouraged women; after graduation few women were able to find jobs in their areas of expertise; and when jobs were found that were conducive to their interests they were frequently underfunded, precarious positions. In their personal lives three patterns can be discerned as important to any continued professional life: private financial resources, as was the case for Elsie Clews Parsons; spousal support, as was the case for Leta Stetter Hollingworth and Mary Roberts Smith Coolidge; or celibacy, as was the case for Clelia Mosher. In addition, the support of mothers in the early stages would appear to have been significant for many. Margaret Mead's mother and grandmother were significant role models in her early development and encouraged her ambition. The details are fascinating in terms of current relationship of women to academe. Access to graduate school may be easier financially and more readily available to the qualified irrespective of sex, but the problem of women's credibility remains. Post-graduate positions may be more plentiful (at least prior to the last few years) but as research indicates women's incomes still fall below those of males in comparable positions even at the level of the highly qualified. In addition, the funding of much feminist research remains problematic. On the personal level, the patterns discerned by Rosenberg remain significant for women in the pursuit of a relatively uninterrupted career.

Beyond Separate Spheres places the pioneer female social scientists firmly in the forefront of the development of discipline and raises questions about their past obscurity in the literature dealing with the history of the social sciences. For example, Jessie Taft's analysis of the place of educated women in society at the turn of the century introduced the two concepts of marginality and role strain. The debt to Taft is obscure in the work of Robert Park and Talcott Parsons in their elaborations of these concepts. The "de facto" functionalism of Elsie Clews Parsons long before functionalism was fashionable, indeed much of her important work on marriage and the family, has been poorly acknowledged by either sociology or anthropology. The history of women's place in academe and particularly in the disciplines of the social sciences serves as a "cautionary tale" as Rosenberg suggests for the current debates regarding sex role relationships.

The book is well-written and the research is impressive. It is a book that should be a part of any social science theory course, as a necessary corrective to the all-pervasive male stream of thought that characterises such offerings, as well as providing a rich resource for research questions on the social history of the social sciences. The book is not a text in the usual sense of the term but a fascinating combination of biography and intellectual history so necessary for present-day students if the amnesia of the '40's and '50's on the question of sex-role relationships and their significance is not to be repeated.

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Titley, E. Brian *Church, State, and the Control of Schooling in Ireland 1900-1944*. Kingston and Montreal: McGill-Queen's University Press, 1983. 212 pp., \$27.50.

As the accepted instrument of salvation, the church dominated every facet of medieval life. But the commercial boom and urbanization of the late middle ages, accompanied by the rise of strong national monarchies, followed by the Renaissance, Reformation, religious wars, the Enlightenment, and the political and industrial revolutions all contributed to the secularization of Western society and the supremacy of state over church. Even in countries where governments financed religious schools, at the beginning of the twentieth century the state took primary responsibility for the character and quality of education.

E. Brian Titley describes how Ireland, 1900-1944, deviated from the general trend. There the Catholic church continued to control the education of its members. By 1900 clerical pressure had converted the national primary education system, begun in 1831 as non-denominational, into a sectarian one with priests in charge of Catholic area schools. Through the 1878 Intermediate Education Act the British government financed Catholic secondary schools via grants awarded for favorable test results. Priests, nuns, and brothers administered these institutions and were a faculty majority. They did not consider lay people appropriate teachers, underpaying and often dismissing them without sufficient cause. Since many clerics were poorly educated and conditions discouraged talented lay teachers, Catholic secondary education in Ireland was below the United Kingdom standard.

From 1900 to 1921 the Catholic church in Ireland resisted British Unionist, Liberal, and Coalition governments in their plans to reform and to introduce elements of public responsibility into Irish education and to make it approximate the British model. Bishops summoned Irish nationalists to fulfill their bargain to protect clerical control of lay education. Thus the Irish parliamentary party functioned as a denominational education lobby in the British Commons. Because the Irish Council Bill intended to replace the National and Intermediate Education Boards with an education department, the bishops forced the Irish party to reject this devolution step toward Home Rule.

After 1918, with the Irish party defeated and its Sinn Fein conqueror refusing to participate in Westminster politics, the bishops had no parliamentary weapon in their struggle against the Macpherson Bills (1919, 1920) which again raised the department of education issue and proposed local education committees with the authority to levy rates.

Although the Macpherson Bills did not intend interference with clerical management or the religious character of Catholic schools, Irish bishops interpreted them as the opening wedge of secularization and democratization of Irish education. Because of the prospect of higher salaries and more security, lay teachers supported the Bills, but Catholic opinion went with the bishops. Prelates wrapped the green flag around themselves, launching a national prayer crusade against what they unfairly defined as a British effort to impose an alien, anti-national, anti Catholic education system on the Irish people.

With the advent of Irish independence, British politicians abandoned Irish education reform. Catholic bishops considered the Free State a safe haven. Its politicians represented socially conservative, devotional Catholic farmers and shopkeepers. The only educational interest of Irish leaders, Free Staters and Republicans, seemed to be restoration of the Irish language. They left the Catholic church in charge of lay education and it responded by encouraging the language movement, believing an Irish-Ireland would be isolated from the Western secular cultural mainstream.

Carefully researched, thoughtfully considered, clearly organized, lucidly and economically written, Titley's book supports the thesis that Catholicism has been the most important force in Irish history. Obviously he does not sympathize with a clerical education authoritarianism which has warped and limited the Irish mind and imagination, making it difficult for Ireland to cope with the twentieth century. And Titley does seem to accept the dubious position that state controlled education in democracies necessarily promotes excellence, intellectualism, and objectivity. However, he does attempt to be fair in analyzing the motives of people who employed devious, even unscrupulous, means to achieve what they considered worthwhile ends. Catholic clerics believed that salvation was the essential human purpose and that its achievement necessitated religious education. They needed a network of Catholic schools to produce the priests, nuns, and brothers that serviced the vast Irish spiritual empire throughout the English speaking world and in the Asian and African missions. They also wanted Catholic secondary education for the future middle class leaders of the Irish nation.

While Titley perceptively uses the education issue to explore the twentieth century Irish siege mentality, he pays scant attention to its historical origins. Few Irish Catholics experienced the religious, intellectual, or economic forces that shaped modern times. They stood by their religion as a standard of resistance to the Protestant representation of English cultural colonialism. They existed in the eighteenth century as a defeated, persecuted, powerless, mostly impoverished and illiterate vast majority in their own country. Early in the nineteenth century they created an Irish nationalism out of the Catholic core of their identity. Bishops and priests were a significant leadership element in

agitations against the British government and its Anglo-Irish Protestant colony which brought Irish Catholics civil rights, economic improvement, and to the threshold of political independence. No wonder they remained loyal to a religion that symbolized their nationality and suspiciously judged British educational reformism as another aspect of colonialism.

In addition to its scholarly merit, Tittle's work also provides insights into the Northern Ireland situation. The education issue indicates that the cultural dimension of the border that divides Ireland originated in the Catholic as well as the Protestant mindset. Since the 1960s an increasing segment of the laity has challenged clericalism on a variety of subjects in the Irish Republic, including education. However, events surrounding the 1983 abortion referendum suggest that Catholic Ireland is not yet ready to create the kind of pluralistic society that must be a prelude to the unity of the country.

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Bowd, Alan, McDougall, Daniel and Yewchuk, Carolyn. *Ed. Psych: A Canadian Perspective*. Toronto: Gage Publishing Ltd., 1982, 480 pp., \$21.95

Educational psychology with a Canadian perspective eh? Without being naive about the debt we owe abroad, I was curious, initially, as to what Bowd, McDougall, and Yewchuk would have to offer that could be a substantial addition to the already rich and plentiful literature currently available in educational psychology. Admittedly, the aspect of a 'Canadian perspective' made me a little apprehensive over the possibility of an act of 'academic nationalism' that would, in its excitement, compromise good scholarship. However, this and a concern that *Ed. Psych.* would turn out to be another American text 'stickered over' with a few Canadian names, places, examples etc., was quickly dissipated, and I found, to my delight, a highly praise worthy piece of work. This book is, in a word, superb, and an excellent contribution to the field of educational psychology in Canada.

It is more than apparent to most thinking educators, that there is a lack of substantive understanding of what educational psychology (and psychology in general for that matter) is in Canada. Without a distinct Canadian perspective, we as educators have had to rely heavily on the research and writing of scholars often far removed from our experience. This is one reason why *Ed. Psych.* is so very important a book. It represents, in part, a sincere and scholarly attempt to stimulate dialogue, and at the very least, encourage more Canadian psychological and pedagogical self-awareness.

However, far from having a parochial outlook in purpose and in presentation, *Ed. Psych.* has brought together a wealth of theoretical and empirical research knowledge pertaining to the fields of psychology and education. Consideration of the work of prominent theorists such as Piaget, Erikson, Skinner, and Freud etc., is combined with a large number of Canadian sources to develop a presentation consistent with the authors' aims: to help educators gain a better understanding of the human beings they teach and to help facilitate their learning by grounding their education process in a familiar cultural context.

The book contains thirteen chapters divided into four major parts: I Development and Learning; II Socialization and Discipline; III The Needs of Special Groups of Children; and IV Measurement and Evaluation in the Cognitive, Affective, and Psychomotor Domains. Each chapter within each part contains theoretical, empirical, and illustrative information along with concise summaries, a glossary of the terms discussed, and an invaluable directive for review and discussion.

Part I covers topics such as: developmental psychology and stages; heredity, environment, and individual differences; language development; Piaget's theory of the development of intelligence; learning and various learning theories; explanations of forgetting; organization, remembering and instruction; motivation and education; and models of instruction.